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Magazine of United Lutheran Church Men

January 1961

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MARTIN LUTHER
1483 – 1546

Cover Comment

THIS BRONZE STATUE of Martin Luther was dedicated on November 20, 1960 at First Lutheran Church, Louisville, Kentucky. The Rev. John H. Evans is pastor. Said to be the tenth memorial of the Reformer in the United States, it is a copy of one standing on the campus of Concordia Theological Seminary in Springfield, Illinois. The original work was commissioned to Frederick A. Soetebier of Hannover, Germany.

The figure at First Church stands seven feet high and is mounted on a four-foot pedestal. It is based on Cranach's portrait of Luther at the age of 38 when he made his confessional decision at Worms in 1521.

Erected at a cost of $11,000, the memorial is a gift from the late Thomas S. Jones and Judge and Mrs. Lawrence F. Speckman (see page 17). Another $3,000 in the memorial fund will be used for care and maintenance of the statue.

Members and friends of First Church rejoiced at the special Vesper Service and Dedication in November. Dr. John W. Rilling of the Hamma Divinity School faculty delivered the sermon. Lutherans everywhere rejoice, too, at this expression of our heritage and the stewardship of Mr. Jones and the Speckmans. The Luther statue will stand as a permanent witness of Lutherans and their faith!

—G.T.

L. 42 No. 1
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LUTHERAN MEN

Magazine of United Lutheran Church Men

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Kennedy, Politics and Catholicism

by ANDREW J. SCHWARTZ

Some political facts of life regarding the religious issue

IN VIEW OF the continuing controversy regarding the Roman Catholic religion of President-elect John F. Kennedy it appears that some of the fundamental facts of the American system of government have been forgotten. It behooves Protestants who are justifiably concerned with this problem to think over the issues as dispassionately as possible.

Undoubtedly, the President of the United States has a great deal of power. What is often overlooked is the fact that his power is not absolute. We have a system of checks and balances in this country which historically has worked rather well. There are those who feel, however, that a Roman Catholic President will be under some kind of pressure from the Vatican and the Catholic hierarchy in America. How this pressure will be exerted and what form it might take no one has thus far made explicit.

Questions have been asked as to Kennedy's attitude on the dissemination of birth control information, federal aid to parochial schools, and the possibility of sending an Ambassador to the Holy S Let us assume then, for the sake of ar ment, that Senator Kennedy after tak office expresses the desire to implem any or all of these measures. Are th any restraints or limitations in the Am ican political system to prevent this?

First of all, it should be pointed that we do not have an authoritar form of government; the President the United States is not a free agent. must share his policy-making pov with Congress. The Chief Executive c veto a bill but it then can pass over veto by a two-thirds vote of both hou of Congress. If (and this seems hig

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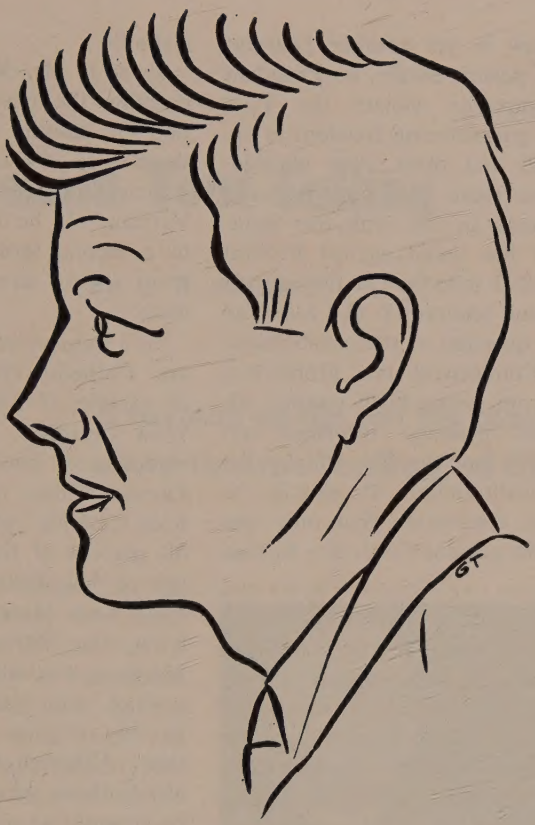
Dr. Andrew J. Schwartz is assistant p fessor of political science at the ULC Susquehanna University, Selinsgrove, Pa. graduate of Linfield College, McMinnvi Oregon, he holds the M.A. and Ph.D. grees from The Fletcher School of Law Diplomacy (administered by Tufts and H vard Universities). A former Fulbri Scholar at the University of Helsinki, F land, he is the author of "America and Russo-Finnish War," published in 1960 Public Affairs Press.



kely) the Congress voted on a ctly partisan religious basis, the statis- do not indicate cause for alarm. n the 86th Congress the religious kground of the various members was ollows:*

	Protestant	*Catholic*	*Jewish*
ate	82	12	2
use	330	91	11

n the new 87th Congress the figures similar. Altogether six Senate seats nged hands but only one new member Roman Catholic. In the House with new incumbents, there has also been change in the religious ratio.

Source: Republican National Committee, Washington, D.C.

Furthermore, treaties must be approved by a two-thirds vote of the Senate. The latter body has a veto power over Presidential appointments of ambassadors and ministers. It is obvious, therefore, that it would be extremely difficult to appoint an Ambassador to the Vatican in the face of Senate opposition. This was attempted by President Truman, a Baptist, and there was a storm of controversy. For Kennedy to do this would raise an even bigger protest. If all else fails, a President can be impeached for "treason, bribery or other high crimes or disdemeanors." Any violation of the Constitution could conceivably constitute a "high crime."

The Supreme Court with its power of

judicial review is yet another restraint on executive power. Surely, no President can with impunity violate the First Amendment guaranteeing freedom of religion, speech and press. Any abridgement of these rights would be declared unconstitutional. In line with this Senator Kennedy has voted against Federal aid to parochial schools. On the agenda of the current session of the Supreme Court is the question of the constitutionality of a Connecticut law prohibiting physicians from giving birth control advice to their patients. Informed observers predict that the law will be declared unconstitutional. It should be noted in this connection that only one member of the present Court is a Roman Catholic.

PROTESTANT EPISCOPAL Bishop James A. Pike of California and Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church in the U.S.A., answer questions of newsmen after a dramatic proposal by Dr. Blake for a merger of their two churches with the Methodist Church and the United Church of Christ. Proposal was made at the National Council of Churches triennial General Assembly at San Francisco in December.

Even if Mr. Kennedy desired to u dermine the basic principle of sepa tion of church and state, a relativ short term of four years is certainly n sufficient time to "build a tunnel to t Vatican." If he happened to be elect to a second term, he would be barr from a third term by the 22nd Amer ment.

In a number of foreign countries the are Catholic chiefs of state, nam de Gaulle of France and Adenauer West Germany, who have shown lit evidence of bowing to the will of t Papacy. Closer to our shores in Puer Rico Catholic voters, who comprise ov 80 percent of the electorate, defied t will of their Bishops and re-elected Go ernor Luis Munoz Marin. In a pasto letter the Bishops attacked Govern Marin, a Catholic himself, for his su port of birth control and for refusing permit religious instruction on scho time. Although the letter declared th any Catholic who voted for Marin wou be committing a grave sin, the Govern nevertheless won a sweeping victory.

Above all, in a democracy, our elect officials must take into account the ove whelming power of public opinion. would clearly be political suicide for Catholic President to antagonize in a way the Protestant majority.

In the next four critical years, t new President will need all the suppo he can muster. This support must cor from all of the people of the Unit States and not just this or that minori group. Here is a great opportunity demonstrate to ourselves and to the wor that we are Americans who believe democracy, that any man of whatev race or religion can aspire and be elect to the highest office in the land.

Behold Your Calling

by C. E. FELLMY

A layman spells out his convictions about the true "calling" of Christians

ALTHOUGH THE INSTITUTION of the bbath has been one of the most bene- ent social inventions in the history mankind, encouraging a wholesome thm in the week and even making week a meaningful idea, there are ys now in which concentration upon one day of worship may be harm- . It is harmful whenever such con- ntration involves the relegation of all the rest of the week to pagan stand- ls of success.

In an earlier agricultural economy the ncentration of religious interests into day each week was naturally the best t could be done, but in a highly urban- d economy it is possible that the ef witness of many must be made on ekdays. It is a gross error to suppose t the Christian cause goes forward ely or chiefly on weekends. What hap- s on regular weekdays may be far re important, so far as the Christian h is concerned, than what happens Sundays.

Consider the predicament of an old rch in the heart of Commercial London. Once it was close to people's homes, but this is so no longer. Practically nobody lives in the district, even though several hundred thousand work there five days a week. By the end of the week they are thoroughly tired of the noise of the city and most of those who can manage to do so naturally seek rest in rural places. It would not only be foolish to expect these people to come into the city again on Sunday; it would be wicked to try to bring them back.

What, then, is the church to do? If the church is primarily a Sunday institution there is nothing for the church to

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Mr. C. E. Fellmy is Director of Personnel for Inland Container Corporation of Indianapolis, Indiana, and a staunch Lutheran churchman. He is a member of the Board of Ministerial Education of Indiana Synod, was a delegate to the 1960 *ULCA convention, and serves in positions of leadership in his congregation, Advent, Greenwood, Pastor Charles R. Anders. This article, under the title "The Ministry of Work," was delivered as a talk by Mr. Fellmy to his fellow-parishioners.*

do, but fortunately that is not the case. What such a church can do is to invade the weekday.

Consequently the leaders of this particular church do not try to do much on Sunday, but make an effective witness in the working day. Men are appointed as chaplains in industry. Early weekday communion services are arranged for office workers Monday through Friday. Most of all, an effort is made to help employed persons to see the religious significance of their secular tasks. This is a heartening example of how the ongoing Christian movement can adapt itself to changing situations instead of clinging to outmoded and therefore unsuccessful forms of strategy.

A minority of our people ought to leave their secular employment in order to engage in full-time work for the promotion of the gospel, but this is not true of most. Most men ought to stay where they are and make their Christian witness in their own work. A deeply concerned banker, for example, may be sorely tempted to leave his bank in order to give all his time to some volunteer service, but deeper reflection may show him it would be a mistake. The investment of funds, especially for great charities, may be a task which it would be wrong for such a man to escape.

One of the heartening developments of our time has been the growing awareness, on the part of those touched by the Christian gospel, of the meaning of vocation. The idea is that God can call us to many kinds of activity and that secular work well done is a holy enterprise.

We have reacted violently, and with good reason, against the medieval heresy to the effect that there are religious levels, with common work in the world appearing at the bottom. Once many believed that it was best to be one of "religious" associated with some mona order, that it was second best to b secular priest, and that it was third to be an ordinary workman. Most of now see this conception as a monstr distortion of Christian truth, but it is necessary to struggle against vestiges it. A workman who is asked what mi try he is in, will usually reply, "I'm a minister, I'm a carpenter." There still much to do if we are to make ordinary carpenter believe that he ha holy calling.

The degree to which a change is ginning to appear is shown by the s cess of writings and conferences on subject of work. When Wallace Spe wrote, for The American Magazine, article entitled "Going to Work with C on Monday," he had no way of know how explosive the response would Letters poured in from all parts of world, showing that the idea seem novel, yet was at the same time one which many are now ready.

The layman's occupation is not som thing separate from religion any m than hands are separate from mind a heart. Christian standards set spec problems for attorneys who must, inso as they are Christian, be concerned w something more than the secular la Similar problems arise for the Christ doctor. The way he takes care of sick, regardless of ability to pay, is pro bly the chief way in which his minis can be expressed.

The chief glory of work lies in fact that it is really the only thing can give that is our own. We do produce our talents or the natural sources with which we work, but we produce our toil. A carpenter who bui a beautiful bench cannot claim to ha

ovided the wood or the other materials, t he may be truly creative in the sense at, after his work has been done, there something of beauty and of utility in e world that would not have existed art from his devoted labor. The result different because he has put into it energy, his thought and his moral mina. We may be *stewards* of our *ents,* but we are *donors* of our *labor.* There is no doubt that this idea, essed by many, is one of the great eas of the world, going back in essence en to the Hebrew Psalms, but the sad th is that the idea has not even pene- ted the majority of those who toil. ost work in any modern industrialized ciety, far from seeming to be a thrill- g adventure in unique creation, is felt be merely boring. Indeed, one reason y so many persons engage in gambling that this is the only way in which life ems to them bearable. For millions of r countrymen the excitement of mbling on the horses is really the only citement they have. John Oliver Nelson undoubtedly reporting accurately when says, "Even though we have more mericans these days at work than ever fore—boom days of prosperity because war-based economy—a vast propor- n of them find no real challenge, no sion, no excitement in what they do to rn their living."

It is important to say that work which s no other incentive than the pay check closer to slavery than it is to freedom. great part of our modern tragedy con- ts in the fact that boredom is our ief occupational disease. It is obvious at we cannot build a good society this ay, no matter how high the resultant andard of living may be measured in chnological devices. Our success will be erely superficial and probably of short duration unless we can help the rank and file to find deeper reasons for daily toil. There is increasing evidence that this problem cannot be solved on a merely secular basis of Christian commitment.

We know that our faith, far from being a mere decoration, is something which makes a genuine practical difference when we find a garage mechanic or finisher of floors who envisages his daily work as the chief expression of the gospel so far as his own life is concerned.

We must have great respect for the unbelieving mechanic who tries to be scrupulously honest, but something is added to this when Christian commitment comes in. Part of what is added is the sense of joy that comes to a believer who is convinced that, humble as he is, he is a partner of the Living God, helping minutely in the work of creation.

"Behold your calling, brethren," is the old text which is now achieving new significance. The exciting idea behind the New Testament use of "calling" is that ours is God's world, in all its parts. The way in which we grow potatoes is as much a matter of God's will as is the way in which we pray or sing.

Of all precious elements in God's world, men and women are most precious because they share something of the divine life, particularly in the capacity to be creative. Toil then becomes holy, because it is by toil that men can prove themselves creatures made in God's image. The Bible story begins with emphasis on God as worker, in making the world, and then stresses the creation of man in God's image. If God is the Worker, then men and women, in order to fulfill their potentialities, must be workers, too. They are sharing in creation when they develop a farm, paint a picture, build a home or polish a floor.

The most exciting part of this developing Biblical idea is that God has a purpose for each man's life. As Christians we are deeply convinced that God knows each person thoroughly, is able to have a personal relation with each, and has a purpose for every life. Because God has made man free, it is possible for us to resist his love and thereby fail to fulfill his intention for us. God always knocks, but we are so made that we can refuse to answer.

In spite of the difficulty, there are undoubtedly a few general ideas that can be applied to all kinds of work. We ought to try to learn what they are.

One idea is that almost every job in the world is a job in which there are many contacts with other human beings. The work of some is primarily with persons, while the work of others is primarily with things, but nearly all deal with other persons at some point in each day. Many jobs are terribly routine, so that boredom is easy, but nearly always there are fellow workers on the production line. The ways in which these people are greeted and the ways in which conversation goes on at lunch time may seem unimportant, but, in the long run, this is how we convince one another of our sincerity in caring. The friendships started in this way may give opportunity on other occasions of conversation at deeper levels when severe crises are encountered. Such crises come to all, but we have to earn the right in advance if we are to be useful to our fellows at such times.

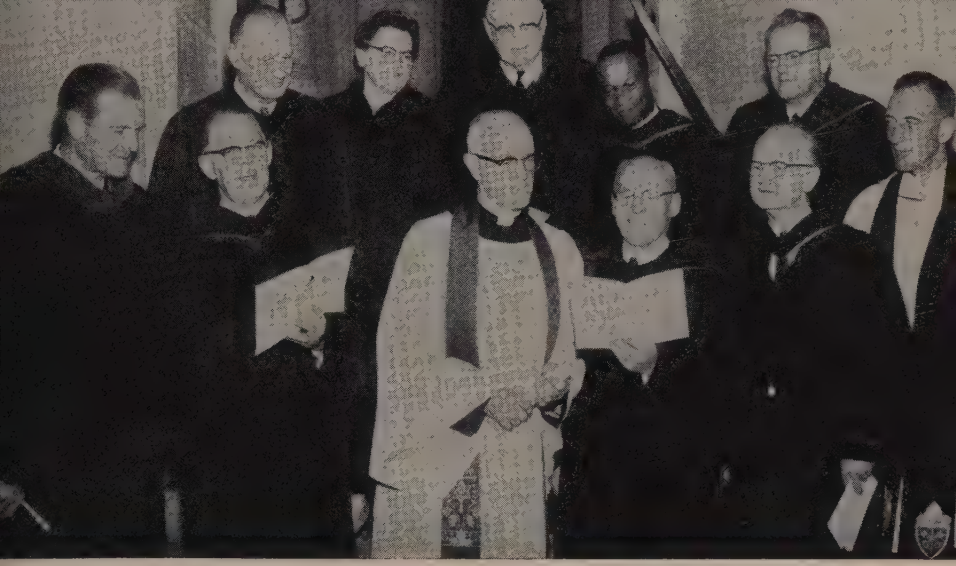
The most serious questions about these contacts with other persons in the course of employment is the question of our attitude toward each person.

Do I see my boss merely as employer or do I realize that he, too, is one for whom God has an intention? As a m chant do I see men and women mer as customers or primarily as pers who incidentally are my customers? I am an employer of others, do I see ea worker as a person in his own rig The temptation is to see him as mer a cog in my machine.

Here it is the Christian conviction t provides a genuine alternative to c present industrial struggle for pow There would still be industrial and co mercial problems if all concerned w deeply committed Christians, beca problems involving great numbers are simple, but there are no problems t cannot be solved by the kind of good w just described.

The ordinary worker who seeks make his work a ministry can make gr strides in this direction by the introdu tion of prayer and meditation into work. Much as we may need to pr when we are in church, we often ne to pray far more when we are engag in difficult mental or manual tasks. W should not a Christian businessman pr on every occasion when he faces a di cult decision, especially when there m be some personal clash? Why should r every teacher pray for strength as walks through the hall of the school face a class?

There is no doubt that money can a boon to mankind when rightly us but the time soon comes when a pers who is moved primarily by the Christi idea of vocation cannot be satisfied w the sole incentive of making mon There are heartening stories of c temporary Christian laymen who, ev in middle life, with great financial wards just ahead, have changed jo not because the original job was triv or evil in its consequences, but becau



. **FREDERICK E. REISSIG,** a ULC pastor and retiring executive secretary of the tional Capital Area Council of Churches (second from right, front row), participated ently in the council's 40th anniversary rites at the Washington, D.C., Cathedral. At Reissig's right is Dr. Clarence T. Nelson, former president of the council and pastor Washington's Augustana Lutheran Church.

man became convinced that he had wers which the original job did not mand or develop. It is a shame to go wn to the grave with some outstand- talent undeveloped, merely because re has never been a job to draw it out the will to bring it forth with arduous f-discipline.

It is a shame that some tasks are dull, it is important to realize that nearly tasks are dull at some point or other. The life of the production line rker is not wholly enviable, but it can brought into the context of Christian perience providing (a) the human con- ts are fully exploited, (b) the work ntributes to a good end and (c) the e time, outside the factory, is crea- ly employed.

We must not forget—whenever we discuss, as we so often do, the plight of the modern factory worker—that there are men and women who are not bored by factory work. There are some who enjoy it and who look forward to it each day. They are the workers who find interest in the human contacts or who use their time on the job to think creatively of better ways of doing and living. Each person who succeeds in this way is helping to demonstrate that the situation is not nearly as hopeless as we have conventionally supposed. Waste is the real tragedy of countless lives. It is seldom tragic to die, but it is extremely tragic to go on living in meaningless ways when meaningful ways are possible.

MAN TO MAN

by LAWRENCE M. REESE

Prescription for Monotony

THIS COLUMN is definitely not for the contented, the disciples of the "Let's keep things as they are" school or for the security-minded. Rather, it's for red-blooded men who find much dull monotony around them and are ready to do something about it. Let's investigate this business of monotony and boredom and find out why much of it exists and what we can do about it.

That there is a certain dull rhythm to modern living no man can deny. We get up at a certain hour each morning. The news is usually the same: cold war, racial tensions, traffic deaths and unseasonable weather. While we dress we listen to music that sounds the same regardless of title. And we are bombarded by similar commercials. What we put on when we dress is determined largely by what others wear.

Even our conversations tend to be stereotyped: golf or bowling scores, our own analysis of world events, a re-hash of favorite office topics, television programs or rising prices.

Church life also shares in the monotony around us. The church school appeals for teachers, the finance committee asks for more money, the pastor has a three-point sermon, the choir needs tenors, and the weekly church bulletin invites us to a host of meetings.

Monotony, Real or Imagined?

Note one peculiar thing about all factors which tend to make life dull boring: something can be done ab them. It takes awhile to locate a ra station that plays good music. enough letters to station managers make a station change its policy.

Conventional dress isn't monoton when we enjoy purchasing what wear, buy things which fit our pers ality and then splurge once in awhile w a garment that's either expensive different.

Dull conversations are completely necessary, especially in a world wh thrilling things are happening constan By reading provocative authors, thi ing creatively, and listening to the ri people, conversations can become stir lating and educational.

If church life becomes dull the usually one reason: too many dull half-interested members. Suppose y congregation is one of the "stick-in-t mud" type. Why not go to your pas and offer your assistance in gett things moving. Most pastors and chu councils need more visionary people lead the congregation to a larger mi try. Suppose the finance committee ke harping about money. Why shoul

A good finance committee sees how ely Christian dollars are spent and v urgently more money is needed. d there's nothing dull about gather- and spending money! As for the ir needing tenors, and the church letin being full of dull copy, why uld these conditions exist? Singing in choir is not dull. It's a wonder more ple don't join up. Making the church letin interesting copy is meat and ık to persons with an interest in rnalism.

king Your Neck Out

o end monotony, to change things, es intestinal fortitude, especially in church. How many amateur things do in the name of the Lord! Maybe 's natural. We don't want to hurt any ings. But what kind of a church are going to have if it tries to please ybody. Obviously it must then be liocre, common, monotonous and .

ut who's going to stick his neck out change things? You are elected! l once your neck is out, life will no ger be dull and monotonous. Write etter to the editor of your church er (Why not start with LUTHERAN N) or your daily paper and suggest rovements. What follows? Days of cipation awaiting the editor's response then matching of wits between you the editor.

ell your pastor some things that ve been politely keeping to yourself l if it makes you sound a bit radical. w surprised and pleased I was last mer when a hand-shaker at the hex said: "Pastor, I certainly appre- ed your sermon even though I dis- ed with almost everything you said." ılt: we had a good chat; church life was not dull that day, at least for two people).

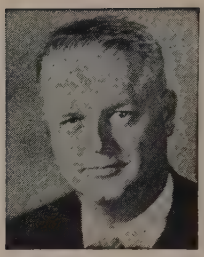
Tired of the old grind at work? Change lazily-wandering thoughts while you're working. Spice lunch hours by going to lunch with different people. Analyze your feelings as you work with the man who'd like to have your job! Add new dimensions to your present job or look for one which will bring out the very best in you (whether the pay would be higher or not).

Men of God Bored?

Need any stronger prescriptions for monotony? Here's a potent one. Think of all the wonderful experiences we have had to date. God leads us beyond our own plans and dreams. As we think back, note that we never recall monotony. The monotony in my life is lost in an endless chain of interesting experiences: diving off the high board for the first time, first glimpse of Lake Louise, taking issue with a high school teacher and coming out second best, snatching a youngster from under a truck in Toronto, watching a pretty bride come walking down the aisle as I awaited her, feeling a proud lump as I assisted at the confirmation of our daughter, carrying the gospel of Christian education to the church by written and spoken word. Well, that's enough. You have your list, too. And it must be a long one. Life is not dull; it's only dull when we see and feel dullness. Monotony of hard labor gives way to the satisfaction of achievement. Hours of waiting give way to decision.

Here, then, is a prescription for monotony. Think of all the rich experiences you've had. Then in gratitude to God stick your neck out in Christian witness wherever you are. Men of God are never bored for long!

VIEWS from Headquarters



by J. H. OETGEN

THIS COULD BE a great year for men's work within the United Lutheran Church. After completing six months as your Executive Secretary, I have a good feeling about the year ahead. These past six months have been encouraging to me and I anxiously await the activities of 1961.

There will be great opportunities for our men to serve their congregations. We will be challenging all men to have the King's Men Crusade in every congregation. Each ULCM unit that supports and encourages its congregational evangelism committee in the promotion of the King's Men Crusade will be carrying out our objectives to increase church attendance and reclaim inactive members.

Good news is coming from several synods—they are seeking to strengthen the men's work. Rocky Mountain Synod recently held a strategy meeting of pastors and laymen to strengthen their men's work. The deans of Scranton-Wilkes-Barre and Allentown Districts (Pennsylvania Ministerium) recently called pastors and laymen of all their congregations together for the purpose of getting an effective ULCM group in each congregation. Additional good news was in *The Lutheran,* November 2, telling that the York conference (Central Pennsylvania) is to build strong men's organizations. This wonderful support will be an inspiration to other areas within church in 1961.

For several years ULCM has sho steady growth of approximately 100 u per year. With the support of each trict great things can happen in me work this year. We need congregatio units also showing an increase in me bership. The church longs for its n to come forth and undergird the cong gational program. There are reports t this is happening in some areas. On recent field trips some pastors have t me that they have excellent men's gro and are proud of them.

Sixty-one should produce more dyna men's groups throughout the church we step up our leadership program every synod. The ULCM office has b invited to conduct workshops in a nu ber of synods.

National economic problems have fected our receipts this year. Conve tions with synod leaders, however, m me feel that more congregational gro and synodical units are going to m their apportionment in the new y Many of them are developing a m systematic plan of remittance whic helpful in reaching their goal.

During 1961 ULCM will hold its in national convention at Wagner Luthe College. We are hoping that hundr

men and their families will come to w York for the convention and make heir vacation.

A year of progress for the men's up will depend on every member giv- his full support to the program of congregation, and on the unit having piring and purposeful programs.

Some of these thoughts may be over- imistic, but we can help make them ne true if each member will do his t and every officer will accept serious- the responsibility of his office. 1961 be a good year for ULCM—let's ke it so!

ook Review

E GERMAN PHOENIX by Franklin milton Littell. Doubleday and Com- y: New York. 226 pages. $3.95.

Laymen in our churches today are be- ning to feel the importance of their ition in our church polity. As we gress and successes begin to accumu- , we will undoubtedly fall into our mmon American pattern of com- cency. Realizing what this attitude has e to our church structure of the past, must take the time to re-examine selves and profit from history. The k done by other lay groups through- our Christian world has much to r.

Dr. Littell, author of *The German penix,* has collected and presented a llenging picture of what laymen can when their churches are threatened. e use of phoenix in the title indicates eternal church as it springs again m the ashes of destruction. This book tes a vivid story of the German testant Churches and their struggle and rise against Nazi tyranny and Communistic infiltration.

The early chapters of the book require considerable theological training to appreciate. The historical data presented in these chapters are necesary to emphasize the significance of the latter section of the book dealing with *The Kirchentag:* The Rally of the Church. More understandable for the layman is this development of the massive lay movement which has affected the church in Germany today.

The author has given the laymen of the ULCA notable mention: "Among denominations as a whole, the United Lutheran Church has shown conspicuous imagination in adapting the vocational approach to work with lay leadership groups."

United Lutherans cannot gloat over such a statement because the challenge presented in this book opens new vistas of service, "new disciplines of discipleship, new patterns of lay apostolate."

—Albert A. Zimmer, Susquehanna University, Selinsgrove, Pa.

AS ONE who is entrusted with the gospel, the steward is to explore the strategies by which to bring it to people in each generation. He is to devote himself earnestly to understanding his own times and the relevancy of the eternal revelation to those times. As the circumstances of life vary from one generation to another, so the strategies of proclaiming the gospel will need to vary.

—Raymond M. Olson in Stewards Appointed, *Augsburg*

NEWS of Men and their Activities

Eugene H. Kelchner, second vice president of United Lutheran Church Men, has been elected to the board of managers of *United Church Men.* Kelchner has been active in men's work for many years, having served as congregational and synodical president and treasurer of ULCM.

* * *

The Atlanta District of *Georgia-Alabama ULCM* held its first retreat in November with the Rev. Robert E. Lee, pastor of the Lutheran Church of the Redeemer, as chaplain. William Copeland served as chairman of the retreat and was assisted by Arthur Agnew and David H. Blomstrom.

* * *

Ted V. Winter, *Michigan ULCM,* highly recommends the film "Operation Abolition," depicting the San Francisco Communist riots during May 1960, of the House of Un-American Activities Committee. He advises that it is available in some states through the State Police.

* * *

Wilbur H. Zieger represented United Lutheran Church Men at a recent meeting of the ULCA Consulting Commit on the *Young Adult Program* at Phi delphia.

* * *

The *Hartwick Conference ULCM* meeting was held at Amsterdam, N. and was addressed by Dr. Earl Free director of stewardship and vice pr dent of ULCM. Dr. Burton Wilcke president of the Conference ULCM.

* * *

How United Lutheran Church M groups can assist our boys going i the service and ways of keeping cont with *service personnel* was discussed w the Rev. H. Edgar Knies, National L theran Council Bureau of Service Military Personnel; Oscar L. Ling ULCM Director of Scouting; and Exe tive Secretary J. H. Oetgen at a meet held recently in Washington, D.C.

* * *

Hamma Divinity School of Witt berg University, Springfield, Ohio, nounces a new *Lay Training Progr* aimed at producing better Christ churchmanship and providing train for laymen who can give unordain

cial service in the church. Dean Bernd J. Hillila has appointed the Rev. nald W. Stoughton as coordinator of program.

* * *

Allegheny Conference of *Central nsylvania ULCM* reports that inased activity and new, well-rounded grams and projects are responsible ULCM attendance increases. Parlarly effective has been the program First, Altoona, Dr. F. William Brandt, tor. Conference ULCM President nk Summers of Zion, Hollidaysburg, providing creative leadership in the emphases.

* * *

Minnesota ULCM underlined the imtance of LUTHERAN MEN at its Nober executive committee meeting. All ups were urged to subscribe to the gazine and build their meeting proms around the Inter-Lutheran topics.

GE LAWRENCE F. SPECKMAN and his were part-donors of the new Martin her statue ted at First eran Church, sville, Ky. and icated on Nober 20.

he Speckmans ched a legacy t from Thomas ones, deceased 1942, which to $14,000. dge Speckman international ident of ULCM en Brother-) from 1942-1946. An outstanding and cially generous Lutheran layman, he also served for a number of years on executive committee of the Lutheran men's Movement for Stewardship.

HANS D. REIMERS, right, treasurer of the Lutheran Church in Chile, discusses stewardship with Leo Schwerin, Ohio Synod director of stewardship and congregational life, during recent study-visit in the synod. Under sponsorship of the Lutheran World Federation exchange program, the Chilean churchman participated in numerous programs and conferences across the church.

Ivan Johnson was chosen to be dean of Minnesota's forthcoming retreat.

* * *

Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions, was elected a vice president of the *National Council of Churches* at its fifth triennial assembly in San Francisco last month. Elected president for the triennium was J. Irwin Miller, industrialist and Disciples of Christ churchman from Columbus, Ohio. Miller is the first layman ever elected to this NCCCUSA post.

* * *

New York Conference Fall Rally held at St. Peter's Lutheran Church, Bronx,

New York, reports an excellent program. The Rev. Rufus Cornelsen gave an especially interesting talk on Social Missions during the afternoon. Then, after a fine dinner prepared by the ladies of St. Peter's, Dr. Arne Unjhen presented a stirring message.

* * *

Men from all over the *Rocky Mountain Synod* recently gathered together with Synod President Leeland Soker and the ULCM President at a strat meeting. They heard Dr. Soker say wanted to work with them to hav more meaningful and effective m groups within their synod. He wants expand the membership of the m groups to all men by a planned progr to include councilmen, LLM memb ushers and all men of the congregati Dr. Soker expressed appreciation to faithful men of ULCM, but felt stro that the time had come to have a m aggressive program to reach all men, that is in full partnership with the tor and church council, and supports full program of the congregation.

* * *

There is a growing enthusiasm for conducting of *leadership worksh* throughout the church. Several synod executive committees have taken ent siastic action to schedule shops early 1961. Workshops are planned for K tucky-Tennessee and North Carolina February, and Rocky Mountain and diana in March. Dates will be announ for New York & New England wo shops later.

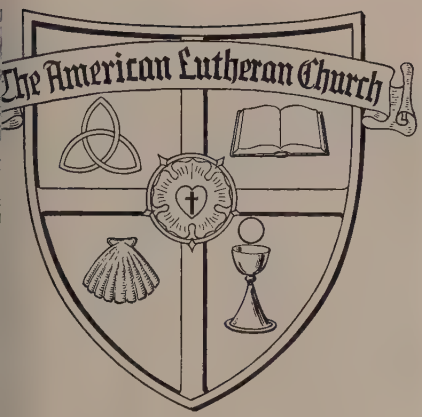
* * *

First Church, Mishawaka was the in Indiana Synod ULCM to respond President Aubrey Mauney's request all units consider giving *Honorary Memberships* to their pastors. The R Allen K. Trout, who is a member of ULCM evangelism committee, was vo such a membership. Indiana will hav retreat at Lutherwald in June.

* * *

A four-volume edition of the *Ser Book and Hymnal* will be published Braille this month after four years planning by several Lutheran agenc Funds for publication were provided

LUTHERAN PASTOR Paul Mackensen Jr., right, believed to be the last American Protestant missionary to leave mainland China, beams a big smile as he greets relatives on arriving in New York last month. Welcoming him are his sister and her husband, Pastor Leonard E. Good of St. John's, Spinnerstown, Pa. Pastor Mackensen, 35, who spent 12 years in China including five in prison on spy charges, arrived in good health aboard a freighter and gave no indication of having been brainwashed. An ALC pastor, he served under the ULCA Board of Foreign Missions, mainly in the Tsingtao area. Released from prison in 1957, he remained in China to teach English at an institute in Shanghai.



E AMERICAN Lutheran Church, product a three-way merger, began functioning cially on January 1. This unofficial nbol will be used by the new church dy on letterheads, pamphlets, brochures,

ited Lutheran Church Women. Project under the direction of the ULCA ard of Social Missions, Dr. Harold as, executive secretary.

Dr. H. Frederick Kilander, an Augustana Lutheran and president of Lutheran Church Men of America, has been given a special award for "outstanding service in school health for children and youth in America." Award was presented by the American School Health Association. Dr. Kilander is a professor at New York University and lives in East Orange, N. J.

* * *

New York & New England ULCM reveals that its 1961 convention will be held May 12-14 at St. Paul's, Johnson City, N.Y. This synod unit is host for the international ULCM convention to take place August 1-3 at Wagner College, Staten Island, N.Y. George Schwartz of Trinity, Staten Island, is chairman of the big event in August.

* * *

A recent report from *Lutheran World Relief* notes that since 1946 the agency

EOLOGICAL DISCUSSIONS between Protestants and Roman Catholics at the grass ts represent a growing trend in the ecumenical movement. On this Reformation Day iel at Santa Cruz, Calif. were: Father Joseph B. Wall, S.J., of Alma College, Los os; the Rev. Alexander Anderson, rector of Calvary Episcopal Church, Santa Cruz; Rev. Herbert F. Schmidt, pastor of Messiah Lutheran Church, Santa Cruz; the Rev. ph Moellering, University Lutheran Chapel, Berkeley; and the Rev. Thomas Ewing, tor of First Presbyterian Church, Santa Cruz.

has shipped more than 685 million pounds of food, clothing, medicines and other help for distribution to the most needy of the world's suffering peoples. The dollar value exceeds $112 million, but far more important is what the aid has meant to persons in sorrow and distress—that someone they've never even seen has been concerned for them and their welfare. Continuing needs include Layettes, Dorcas Project, and Kiddies Kits. Descriptive brochures concerning these projects are available from Lutheran World Relief, Inc., 50 Madison Avenue, New York 10, N.Y.

* * *

More than $21,000,000 was spent on church construction last year in the ULCA, according to the report to the *Board of American Missions* by its executive secretary Dr. Donald L. Houser. Report was made at the board's meeting in December at Atlantic City, N.J. Almost $8,500,000 of the total construct program was provided by the board.

Dr. Houser said that during June, J August and September ground broken every three days for a new U church building in the U.S. and Cana In all, 78 lots were purchased, and bu ing of 119 churches and 96 parsona begun.

SWEDISH PRINCESSES Desiree, 22, Birgitta, 23, visited historic Gloria (Old Swedes) Episcopal Church in Ph delphia during recent U.S. tour. They w welcomed by Dr. John Craig Roak, rec and two little girls of the parish Swedish dress. Old Swedes, originall Swedish Lutheran congregation dat back to 1642, is the oldest church in Pe sylvania. Its present brick church, buil 1700, is now part of the Independence tional Historical Park. It became Episco after the Revolution.

KNUBEL - MILLER lecturer for 1961 is Pastor Walter Kloetzli of Chicago, a ULC pastor and secretary for Urban Church Planning for the NLC. This year's subject: The Church and the Changing Community. Lectures will be given at Pacific Seminary Jan. 17; Philadelphia Seminary Jan. 23; First Church, Pittsburgh Jan. 26; Luther Memorial, Omaha Feb. 13; and Messiah, Minneapolis Feb. 16. Named for the first president and treasurer of the ULCA, the Knubel-Miller lectures are arranged by the Board of Higher Education.

SCOUTING

Scout Sunday is February 12, 1960. Reprinted are suggestions for promoting its observance, as offered by the National Council, BSA. Many of these suggestions apply at the grass roots, and should prove valuable in the local sponsoring unit.

ut Sunday

. Discuss plans at a staff meeting.

. Through a staff representative, sug- t promotional plans to your Protes- t Committee on Scouting. A good com- tee can carry out the whole promo- with the help of the council office.

. Get publicity on Scout Sunday into ominational and interdenominational lications that go out to the Protestant rches in your council area. Also get ognition on their radio and TV pro- ms.

. Send to all Protestant churches ples of the Scout Sunday Program der and Program Insert and the cial issue of "The Crusader." Provide ructions for ordering Scout Sunday erials from the council office.

. Enlist the help of commissioners, itutional representatives, unit com- eemen, and unit leaders who are testant. Many of these Scouters will e the Scout Sunday program folders inserts available as a gift to their churches.

. Place a substantial order for Scout day program folders and inserts now to have them ready for distribution in time. Some councils distributed over 50,000 copies last year.

7. Include in your mailings to the churches a return post card and order blank for Scout Sunday materials and other Protestant literature on Scouting. Also, ask whether they want help in organizing Scout units.

8. Aim to reach all Protestant churches in your council with Scout Sunday promotion and not just those that have Scout units.

9. Seek to get all Protestant ministers to recognize Scout Sunday in one way or another.

a) Relate the sermon to Scout ideals and program. The slogan for 1961, "Strengthen America . . . Character Counts."

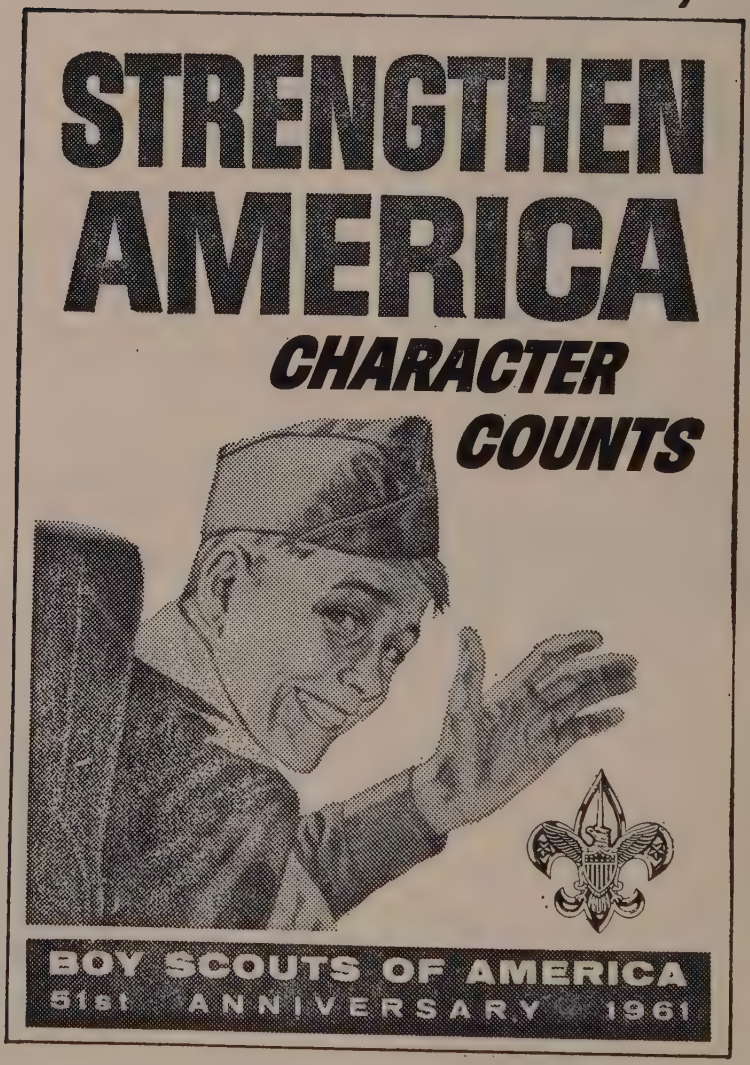
b) Recognize the fifty-first anniversary of Scouting in the printed program or in the weekly church bulletin.

c) Use the Scout Sunday program folders and/or inserts.

d) Use Scouts and Explorers as ushers.

e) Provide for recognition of Scout

Boy Scouts Observe 51st Anniversary



NEW POSTER MARKS 1961 BOY SCOUT WEEK

The nation's 5,100,000 Cub Scouts, Boy Scouts, Explorers, and adult leaders observe the 51st anniversary of the Boy Scouts of America during Boy Scout Week, Feb. 7 to 13 under the theme of "Strengthen America . . . Character Counts." Each of the 129,100 Scout units will select a top boy member as its spokesman at community and local observances. Twelve Eagle Scouts will be selected to make Scouting's Report to the Nation in Washington, D.C., during Boy Scout Week.

Sunday in the church school program.

) Encourage all Cub Scouts, Boy Scouts, and Explorers to attend church in uniform on Scout Sunday.

) Present the God and Country Award to qualified candidates.

) Recognize Scout leaders for their service to the church and community.

Scout Week

All ministers are invited to participate various programs and activities for erving Boy Scout Week in the local ncil and its districts. Following are ne suggestions:

. If you have Scout units in your rch, you may encourage the troop or post to camp overnight on the church grounds to demonstrate Scout activities and skills.

2. Churches that sponsor Scout units could encourage them to set up store window displays on the theme "A Scout Is Reverent." This exhibit could emphasize the religious awards program.

3. Ministers are encouraged to participate in ceremonies on February 8, at which members of the Boy Scout movement will rededicate themselves to the ideals as expressed in the Cub Scout Promise, the Boy Scout Oath and Law, and the Explorer Code.

Local councils are urged to extend invitations to the churches with announcements concerning district and council events at which the presence of the clergy will be particularly appreciated.

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(over, please)

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We're Missing Some

Each January LUTHERAN MEN publishes the official directory of state and dical ULCM officers, directors and chairmen. This year the directory is incom- because many state and synodical units have not submitted the necessary infor- on to the ULCM office in New York. If your unit has not done so, please for- l immediately the names and addresses of your Boy Scout Director, Evangelism ctor, Stewardship Director, LUTHERAN MEN Director, LUTHERAN MEN Corre- dent, Membership & Extension Director, and Honorary Life Chairman.

Did A

In view of the cultural changes taking place in our soc and the increasing number of women being gainfully ployed outside the home, it becomes necessary to rest the role of the wife (and the role of the husband) in Christian home. The purpose of this topic is to develo desire for such a study.

First, certain cultural changes must themselves be un stood. Then questions such as these are raised: What asp of the woman's role are unchangeable in God's natural o of the family? Which aspects can, or should, be shared the husband? What is the nature and purpose of the Chris family today? Answers to questions such as these mus developed by the group itself.

p Eve With The Dishes?

by WILFRED BOCKELMAN

Obviously, the purpose intended by topic is not to spend an evening ng to discover whether Adam actually ped Eve with the dishes. The answer that question we will probably never w. In fact, it's rather safe to assume they did not have any dishes in the place. Admittedly, this title was sen because it is somewhat novel and a certain attractiveness.

However, it does deal with a subject is very vital: the relationship of and women in society. Let's ap- ach this problem from a number of erent directions to see if we can find e meaning for our lives today.

uld Women Work?

What are the facts in regard to women king? In an article by Joanne Belk he *Lutheran Standard,* we read the owing:

The U. S. Government's most recent res show that about 28 million nen, or two-fifths of all the women our country, are gainfully employed. Three out of every 10 married women are employed, a total of 16½ million; and two out of every five women with children under 18, about 7½ million, were employed in 1958. This was an increase of 401,000 in this category since 1957. Moreover, the U. S. Government predicts that of the 10 million who will be added to the labor force by 1965, over half will be women.

"Equally startling is the revelation that one-fifth of the nation's income in the form of wages and salaries is earned by women in the labor force; that women are responsible for more than one-fourth of the total number of man-hours worked in the course of a year; and that women are found in virtually every occupation listed by the Bureau of the Census. . . .

"Four adults walking down New York's Third Avenue were asked, 'What would happen if all working wives gave up their jobs tomorrow?' The answers were: 1) The women would do more good at home; 2) working girls who really needed better jobs could get them; 3) better wages for men because of greater demand for workers; and 4) better home life for husbands, wives, and children, and better opportunities

---

he Rev. Wilfred Bockelman is the Asso- Editor of the Lutheran Standard. *This e Inter-Lutheran topic for February.*

The Inter-Lutheran Topic for February

Questions for Discussion

1. Does the Bible have anything to say about the general place of women in society? (*If you have a panel, perhaps this is the question you will want to assign to the pastor. But not necessarily; perhaps some layman who is a good Bible scholar will want to dig up some information on this.*)

2. Does this situation change with changing times? Is it perhaps true that in earlier times, before the days of modern kitchens and laundry conveniences, the place for a woman was obviously in the home, but that now that women have more free time, they can render a service by working outside the home?

3. How many women work because they really want to work, and how many work because they have to for financial reasons? If the latter is the case, then is there anything we can do to change our culture so that we aren't quite so interested in keeping up with the Joneses or in having an ever-increasing standard of living?

4. Is it true that women who work neglect their families?

5. To what extent should it still be true that the husband and father is the head of the house?

6. (*Or, if you want to get into a discussion on the lighter side*) Should a man give his seat to a lady in the bus or should he take the attitude: "If she earns money like a man, wears pants like a man, smokes like a man, then let her stand like a man"?

In other words, is woman willing to pay the price of being equal with man or does she want all of the advantages and none of the disadvantages?

(*These suggestions and questions are probably ample for a good discussion, either a planned discussion begun with a panel or a rather free discussion following an address.*)

Suggestions for a Devotional Service

A hymn or hymns about the home and family would be appropriate. Your hymnal will list hymns under this general category. (*Service Book and Hymnal:* Nos. 334-336 and 45, 49, 140, 179, 217, 235, 300, 301, 443, 444.) One of the Scripture passages referred to in the instructions for the leader will serve very well as the Bible reading for the evening. And for the prayer—seldom has there been a time when prayers were more urgently needed to strengthen family ties in the congregation and in the community. Pray for families who are in trouble. Thank God for the excellent example set by Christian families.

Suggested Reading

Here are some books which will make interesting reading if further background information is desired:

Love and Conflict. Gibson Winter. Doubleday.
Marriage East and West. David and Vera Mace. Doubleday.
The Creative Years. Reuel Howe. Seabury Press.
Being Married. Duvall and Hill. Association Press.
Marriage. Harold Haas. Muhlenberg Press. (Fortress Series)
Two Together. Robert C. Dodds. Crowell.

women who must work to support nselves.

These answers reveal that as Ameri- we are not educated to the nature his problem, for the real answer to question is that the economy of the ntry would collapse, and that a dis- r of incredible magnitude would lt because of inability to perform the ntial services needed.

The higher birth rate, adding to our ulation under 18, plus the increased evity, adding to our population over have necessitated greater production a smaller percentage of the popula- . The number of men 18 to 65 is equate for our present economy; this fact we have to face."

Good Old Days

r, let's look at the whole problem a still a different direction. Is it per- that we judge things by the way used to be years ago and fail to that they may be quite different now? instance, it was certainly easy to see years ago woman's place was indeed he home. Who would get all the sework done if she didn't do it? king, washing, ironing, and cleaning more than a full-time job—particu-

UNDER a 70-foot painting of Christ, some 3,000 representatives of 33 Protestant and Eastern Orthodox bodies in the U.S. met for six days in San Francisco at the triennial General Assembly of the National Council of Churches. The painting, illustrating the Assembly's theme, "Jesus Christ, Living Lord of All Life," is by San Francisco artist Antonio Sotomeyer.

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for the
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in your
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larly when the cooking had to be done on a wood stove, when clothes had to be scrubbed on a washboard, when the ironing was done with flat irons heated on the stove, and when there were no vacuum cleaners.

But now with all the electrical and other modern conveniences, not to mention ready-to-eat dinners that can be fixed in less than half an hour, what is a woman to do with all her time after these drudgery household chores are done? Then too, families were much larger years ago. It is not uncommon today for a woman to have reared a family of four and have all four of them married by the time she is 45. What is she to with her spare time now?

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The Financial Aspect

Then, too, there is the financial as Returning to the article by Mrs. mentioned earlier, we read:

"Not only do women work bec of the pressure of our national econ but a large number of them work bec they must. The rising standard of li plus the rising cost of living, contri to the constantly rising rate of empl women. In this connection one must mention the monetary needs of wo who work in order to augment salaries of their husbands in area socially useful and satisfying work which they are inadequately paid. accounts for the wives of many teac and pastors being employed outside home."

(Now that you have looked at problem from a number of direct several general questions and basic p ciples should have crystallized in mind. Perhaps you can develop a ture" or a panel or a discussion are them.)

Suggestions for the Leader

Let's suppose that you have been ch to "present the topic" at the meeting of men's group. How has it been done in past? Has the pastor been asked to b charge of the topic? Or, has a membe the men's group given a 20-minute based on the topic, or perhaps even the topic right out of the book? If th the way it has been done in the past, t not to say that's the way it has to be this time.

Or do you feel that you just can't discussion going, that nobody will tal that you just aren't capable of prese a topic or leading a discussion? Well, feel that way. Give the following sugges a serious try.

to Get Started

hat are the basic things you want to
You're having a meeting of your men's
p and you want some men to be there.
efore, you want word to get around of
's going to happen at the meeting.
ıces are, that's not your job. Maybe you
a publicity committee to take care of
or perhaps the chairman does it. You
t ask the pastor to print in the bulletin
paragraph which immediately follows
itle of this topic. Or, you could have it
unced in Sunday school with a little
ınation of what the discussion at the
ing of the men's group is going to be
t. Since this affects both men and
en, you might want to make this the
ing to which men bring their wives.

e Are Different Methods

ou know what the general subject of
evening is to be. This topic presents
material on the subject. There are a
ber of ways in which this material can
resented. *It can be done in a lecture*
. On the basis of this material or some
material that you may gather, in addi-
to some you may devise yourself, you
be able to work up an address, after
h there may be a time for questions
discussion.

rhaps you will want to have a panel
ssion and assign one of the questions
l later in the topic to each of the
lists. If you do make this a ladies'
, you will probably want to have both
and women on the panel.

ıe word of caution—sometimes a dis-
on is nothing more than merely a shar-
of ignorance or prejudices. Make sure
by the end of the evening some of
opinions commonly held by all are
y held up to the light to see whether
ot they are true, or whether we have
assumed them to be true.

n With Bible Study

ere is another suggestion: A number of
selections pertaining to this subject
isted, as well as some questions based
ıem. These in themselves may be suffi-
to lead to a very profitable discussion.
are some of them: Genesis 1:26-31;
sis 2:18-25. These two selections deal

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with the creation of the human race as male and female and, more specifically, with the creation of woman as a helper fit for man. This points out clearly that it was the intention of God to have both male and female.

Here's a question for discussion: Does the fact that God made man before he made woman mean that man has some kind of priority over woman? See also what I Timothy 2:9-15 says about this.

Genesis 3:1-24. Does the fact that Eve was the first to eat of the forbidden fruit mean that she was more guilty than man, and is it as a result of this that woman has traditionally been held in lower regard than man?

Ephesians 5:21-33. What is the significance of the statement that wives are to be subject to their husbands, and that the

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husband is the head of the wife?

Do all of these statements argue tha is after all a man's world and that intended it as such? Is our nation trea on dangerous ground, therefore, when m and more women are treated as equals men?

Be Sure to Pray

There is another obvious part of prep tion—prayer. But just to tell you to about this can get to be quite prosaic: pray simply because it's the practice of course, not bad. But neither is it helpful as it might be. The most effec prayer is that expressed out of a real n and a real concern.

The subject dealt with in this topic vital and important one. Many fam and many marriages have gone on the ro because of a failure to understand the G given responsibilities of husband and w It is quite possible, therefore, that the sentation of this topic may save a marr and a family. This thought ought to humbling and challenging enough to d anyone to prayer. As you prepare this to therefore, pray that God may use it strengthen the families of all those pres

You will find with this topic some gestions for either a talk or a panel sentation, as well as questions for dis sion and devotional materials. Caref plan beforehand which of these items will use, and in what order. The more t you spent on preparation, the more cer you can be that the program will be a cess. Indeed, if there has been suffic preparation, the program will virtually t care of itself.

Finally . . .

One final thought: don't be surprise not all will agree on all the answers. above all, don't let the evening develop heated arguments as to whether wo should or should not work outside the ho This is a subject on which people who equally Christian and equally consecra often have differences of opinion. But if have caused those who come to the m ing to think about the problem, chances they will go home and do more think about it. Eventually the thinking may l to praying, and the praying to action!

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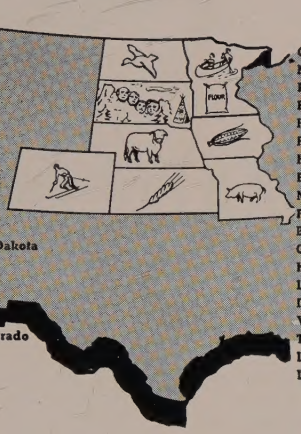

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